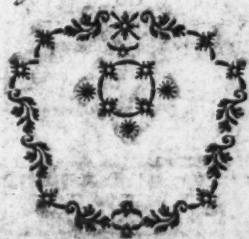


*Court and Country:*  
A  
PARAPHRASE  
UPON  
*MILTON.*

*K*  
BY  
The Author of *HURLOTHRUMBO,*

*Samuel Johnson*



L O N D O N.

Printed for the AUTHOR: and sold by  
Mr. RIVINGTON, in *St. Paul's Church-Yard*;  
Mrs. WITHERS, in *Fleet-Street*;  
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Mr. WOODFALL, at *Charing Cross*.

[Price Six-pence.]

Count and Country.

PARAPHRASE

MILTON

The Author of *Paradise Lost*



1674

Printed for J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard, near St. Dunstons Church, in the County of Middlesex.

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T O  
PHILIP EGERTON, Esq;  
at Oulton in Cheshire.

S I R,

**Y**OU being the chief in that county where there are the chief of men, and as much extensive in your taste as any man I know, that gives me encouragement to dedicate this work to You. Plato had the greatest respect for those men that he had received the most knowledge from; and so have I. He boasted that he lived in the days of Socrates: but I have more to boast of than that; for I have lived in the days of the Duke of Montagu, Mr. Stanhope, and

Mr. EGERTON. Dryden says, that men are the same in all ages; then there must be a Socrates in every age. His chief perfections were in strength of reason and steadiness of mind, not to be raised by prosperity, nor thrown down by adversity; so he that has these two perfections in the highest degree, must be the Socrates of the age: and such a one is the most proper to accept of this dedication, because he best knows when a man hits or misses it in the explanation of MILTON: and the world is commonly the echo of the men of taste; but we have no hopes from avarice nor pride; for they have no humanity, and humanity is taste. Your pocket-swelling gentlemen, those low labouring miners, with  
a few



a few fantastical servants of the lean kind, all jolt themselves up to London, there to hide from the mouth of the world, to study the art of œconomy, and to give their teeth a little rest; in their houses you will meet with silence, cleanliness, poverty and pride, but no taste nor sprightliness to exalt the genius of a poet: when I am to compose a high flight in music or poetry, then let me come to You for inspiration, where there is the best air in the nation, and a house finer than a palace, adorn'd with not more nor less than forty well-fed servants, kept for the good of the country, with music to your meals, and more innocent diversions than at any house in the kingdom. And tho' You  
are

are descended from Edgar, and of the lineage of kings, for all that You have not yet done any thing to earn a title, well knowing that perfections are eternal titles, and the highest title in this world is to be called ' the most respected ' and beloved.' I have often thought that the conversation of the company at your house had in it all the pleasure of a comedy, and the improvement of a sermon: from that I took the hint of writing a conversation-play. Last year I printed the first act, call'd COURT and COUNTRY, which was not publish'd, but was prevented by the death of my bookseller; but this act I took from a discourse at your house, where a learned physician advised me to print it. And  
being

being the highest subject in the world, I set about it; but when I considered the thing, I thought there were many in this age more capable and proper than myself, therefore I laid it aside. MILTON speaks of a spiritual companion that visited his slumbers nightly, and after the same manner MILTON came and told me that this book of mine should be immortal. And if so great a man as MILTON had regard for his dreams, I thought that I might do the same, and through that encouragement I set about this work, and have finish'd it, as You see. My greatest desire is, that your life may be a pattern to the end of time; and when rich men grow wiser and better they will all follow your example.

example. But those that would imitate  
You, must first consider, that your bliss  
is founded upon the rock of virtue,  
which is the only foundation of happi-  
ness: and if the world would follow  
your philosophy, no one would more  
rejoice than

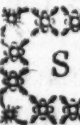
Your most faithful

Servant,

LORD of FLAME.



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*Enter COURT and COUNTRY meeting.*

*Country.*

**S**O, Mr Court, what brings you into  
into the country?

*Court.* To teach you to flatter decently, and  
seem to be glad to see me.

*Country.* We country-gentlemen are very  
cautious how we imitate the court: for by a  
look, a bow, and a word, a man may tell three  
lies at once.

*Court.* I am come to stand as candidate for  
your neighbouring borough, and to be a friend  
to your country in parliament.

*Country.* Then let it be decided by ballot-  
ing, and that will put an end to all bribery. It  
is very rare to find a man of pleasure a friend:  
and as for you gentlemen of the Mark Antony  
kind, you will not stir one inch to serve a man,  
except you are order'd to do it by your Jackals;  
and as for your serving your country in parlia-  
ment, from the beginning to the end, it is all  
a pantomime boldly acted, and Harlequin runs  
away with all the money. But these things are  
not worth a wise man's observation, and I do  
admire at Shakespeare, for trifling away his time

B

in

in writing the lives of kings; Homer, Virgil, Milton, Clarendon, Addison, Pope and Steel, they all wrote good characters for examples, but Shakespeare—

*Court.* In him you see the effect of bad ones; and Shakespeare among the poets is like the moon among the stars.

*Country.* Till Milton like the sun begins to rise, and makes an universal blank throughout the sky.

*Court.* I think a great deal of his book ought to be dedicated to Patience. Homer is not always wide awake in heaven, but Milton sleeps in hell, he sleeps, and wakes, and sleeps again, with drowsy, pedantic, dull quotations, join'd with tedious similes, that are apt to make you nod; but Shakespeare is all alive, and alarms the spirits with surprize, superlatively charms, and as he climbs he clears, he springs aloft alert and cuts a caper in your ears.

*Country.* They are native wood-notes wild, and all his own, for want of learning.

*Court.* What do you call learning? The learning of the languages is mechanical, a maker of keys to unlock the Greek and Roman libraries, then you come to the knowledge of words; but learning is the knowledge of things, proceeding from much seeing, discernment, taste, and memory. They say the three parts of learning have reference to the three parts of a man's under-

understanding, history to his memory, philosophy to his reason, and poetry to his imagination; Shakespeare had more history and philosophy.

*Country.* But then you must go to Milton to feed your imagination: and if Shakespeare had the most learning, Milton had the best; the knowledge of man is as the waters, some descending from above, and others springing up from beneath, the one proceeding from the light of nature, the other from divine revelation. And these are the two men; for Milton had Jacob's ladder, and if Shakespeare had follow'd him up, he would have been as blind in heaven as Milton was upon the earth.

*Court.* Milton's learning was chiefly among the gods of every nation, and that is all a catechism; Shakespeare had conversed with more degrees of men, had more philosophy, wit, humour, politeness, and lasting fire.

*Country.* Milton was more marvellous, more gigantic in the mind, and high, excell'd in loftiness of thought and majesty of stile, was nobler in design, fancy, invention, had more depth and inwardness of thought, more vast in the mind, more tender in love, in sorrow more pathetic; and Milton was in war of all men most excellent; and had in him more heaven than Shakespeare had.

*Court.* What was the meaning of his high and mighty battles fought, and not one creature slain?

*Country.* Milton being excellent in war, was desirous to make his genius shine, but meant it all as parables, similes and hieroglyphics; the war was intellectual, as now it is on earth. For Milton says, he compares the things in heaven to the things on earth: for all created beings are to be truly tried, before they are trusted. Milton unchains the devil in hell, and turns him loose upon the earth, that he may be a friend to the best of men; he is the supernatural blacksmith, he makes the cross, which is the key of heaven, and hammers it out upon the hearts of men.—The fall of Adam was the first cause of prayer, and the second war was first proclaimed in paradise, where the victorious general in behalf of man was promised, to exalt, adorn and dignify, so that the angels will not presume, as usual, to accept of prostrate worship from man. And the coming of the Messiah Milton describes thus: ‘ Before him power di-  
 ‘ vine his way prepar’d; far off his coming  
 ‘ shon, and clouds began to darken all the hill,  
 ‘ and smoke to roll in dusky wreaths, reluctant  
 ‘ flames the sign of wrath awak’d; nor with less  
 ‘ dread the loud ethereal trumpet from on high  
 ‘ began to blow, forth rush’d with whirlwind  
 ‘ found the chariot of paternal deity, flashing  
 ‘ thick



' thick flames, wheel within wheel undrawn,  
 ' itself instinct with spirit; but convey'd by  
 ' four cherubic shapes, four faces each had won-  
 ' drous; as with stars their bodies all and wings  
 ' were set with eyes; with eyes the wheels of  
 ' barrel and careering fires between, over their  
 ' heads a crystal firmament whereon a saphire  
 ' throne, inlaid with pure amber, and colours  
 ' of the showry arch, he in celestial pano-  
 ' ply all arm'd of radiant urim, work divinely  
 ' wrought, ascended; at his right hand victory  
 ' sat eagle-wing'd, beside him hung his bow  
 ' and quiver with three-bolted thunder stor'd,  
 ' and from about him fierce effusion roll'd of  
 ' smoke and bickering flame, and sparkles dire,  
 ' attended with ten thousand thousand saints, he  
 ' on the wings of cherub rode sublime on the  
 ' crystalline sky, in saphire throne; when the  
 ' great Son of God to all his host on either  
 ' hand thus spake, " Stand still in bright array,  
 " ye saints, ye angels arm'd, this day from  
 " battle rest;" so spake the Son, and into ter-  
 ' rour chang'd his countenance too severe to be  
 ' beheld, and full of wrath bent on his enemies,  
 ' at once the four spread out their starry wings  
 ' with dreadful shade contiguous, and the orbs  
 ' of his fierce chariot roll'd as with the found  
 ' of a torrent flood or of a numerous host,  
 ' he on his impious foes right onward drove,  
 ' gloomy as night, under his burning wheels  
 ' the

' the steadfast empyrean shook thorough, all  
 ' but the throne itself of God, full soon among  
 ' them he arrived ; in his right hand grasping  
 ' ten thousand thunders, which he sent before  
 ' him, such as in their souls infix'd plagues ;  
 ' down their idle weapons dropt ; o'er shields  
 ' and helms, and helmed heads he rode of  
 ' thrones and mighty seraphim prostrate, that  
 ' wish'd the mountains now might be again  
 ' thrown on them, as a shelter from his ire,  
 ' nor less on either side tempestuous fell his ar-  
 ' rows from the fourfold visage four distinct  
 ' with eyes, and from the living wheels distinct  
 ' alike with multitudes of eyes, one spirit in  
 ' them rul'd, and every eye glar'd lightning,  
 ' and shot forth pernicious fire among the ac-  
 ' curst, that withered all their strength. '

*Court.* What is the design of all this ? Stars that are out of sight to the world give no light.

*Country.* When you read Milton he converses with you about your own business, and tells you how you have lost an estate, and which is the way to recover it : in comparison to Milton, Shakespeare's writing, in general, is like Gossip Jone's budget, full of talking, of no signification to you nor me.

*Court.* Gossip Jone's budget ! — It is philosophy.

*Country.* Your best poets and painters in all ages have adorn'd their works with divine objects.

*Court.*

*Court.* The first speech of the ghost in Hamlet makes my nerves creep, my veins shiver, and my blood run cold, more than all that you have been repeating; and when the king is at prayer, read that where it says, 'Can a man be pardon'd, and retain the offence?'

*Country.* There, indeed, Shakespeare comes up to Milton; but his writings are cover'd with a veil.

*Court.* Then take the veil away, and let me see it.

*Country.* Then you put forth the question, and I'll return the answer.

*Court.* Milton says, 'Power divine his way prepar'd.'——

*Country.* That alludes to John the Baptist, and the loud weather that fell upon Elisha in the cave: those storms signified war, that was ordain'd to produce a calm, when the still, small voice was to appear in the world; the temple of Jerusalem was burnt with fire, and the temple of Delphos at the same time was destroy'd by earthquakes and by thunder-bolts from heaven; thus, 'power divine his way prepar'd.'

*Court.* 'Far off his coming shon.'

*Country.* There he alludes to the prophecies, and to the star that shone far off in the East to light the wise men to Jerusalem.

*Court.* 'And clouds began to darken all the hill, and smoke to roll in dusky wreaths,  
'reluctant

‘ reluctant flame the sign of wrath awak’d, nor  
 ‘ with less dread the loud ethereal trumpet  
 ‘ from on high began to blow.’

*Country.* That hill was mount Sinai. When  
 the highest heavens bow’d down themselves to  
 the mountain’s top, array’d in clouds of dusky  
 gloom, swift spreading the sable robe around,  
 the eternal glory pass’d through four gates of  
 celestial fire, fire fierce blazing up to the upper  
 regions of the air, and all the elements were  
 beating up for volunteers, in earthquakes,  
 storms, in flaming lightnings, and in thunder,  
 proclaiming death to all that touch the holy hill,  
 the intolerable sound of the tremendous trum-  
 pet’s throat loud call’d the Jews to wars, alarms,  
 too, too terrible for mortal ears to bear; when  
 the finger divine in devouring fire was writing  
 the law upon a rock, then every stony sympa-  
 thetic heart exceedingly trembled, and being  
 thus prepar’d, receiv’d the word of command  
 in terrour, and deep enforc’d by the loud threat-  
 nings of the Everlasting, to aggravate their va-  
 lour when the sign of wrath awak’d.

*Court.* ‘ Forth rush’d with whirlwind sound  
 ‘ the chariot of paternal deity, flashing thick  
 ‘ flames, wheel within wheel undrawn, itself  
 ‘ instinct with spirit, but convey’d by four che-  
 ‘ rubic shapes, four faces each had wondrous;  
 ‘ as with stars their bodies all and wings were set  
 ‘ with



‘ with eyes, with eyes the wheels of barrel and  
‘ careering fires between.’

*Country.* The chariot of paternal deity was taken from Ezekiel. It is a hieroglyphic prophecy; it had a wheel within a wheel, to let us know it required depth and inwardness of thought to find the meaning out. The wheels were set with eyes:—eyes foresee; those are the prophets that were to rise up in different ages.—The wheels flashing thick flames and careering fires between;—that is the light of the prophecies that was to travel throughout the world.—The chariot was convey’d by four cherubic shapes, their bodies and their wings were set with stars:—stars give light; those are the four Evangelists.—Four faces each had wondrous;—to signify that they were to preach to the four parts of the world.—

*Court.* ‘ Over their heads a crystal firmament,  
‘ whereon a saphire throne, (this stone being worn by any person impure, it will change its colour, therefore Milton says it was) ‘ inlaid with  
‘ pure amber and colours of the show’ry arch, he  
‘ in celestial panoply all arm’d of radiant urim,  
‘ work divinely wrought.’—

*Country.* The crystal firmament signifies clearness without spot, and pure: for example; the saphire throne was blue, that is truth.—Inlaid with pure amber;—that is the scripture written on truth; in amber there is no dazzling wonders to the eye, but plain and easy to be seen and

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under-

understood.—The colours of the show'ry arch,—that signifies mercy and deliverance from the day of wrath and flood of fire,—when one shall be taken and the other left.—All arm'd of radiant urim, work divinely wrought:—urim signifies light; light in a stone was a token of victory; light in a bush; light in the soul; to shew the communication there is betwixt heaven and the mind of man, to enlighten him to foresee and foretell things to come: for it is said, Your sons and your daughters shall prophesy; and that men shall have dreams and see visions.

*Court.* 'At his right hand victory sat eagle-wing'd.'—

*Country.* That is the great assistance of the Romans in spreading the gospel throughout the world.

*Court.* 'Beside him hung his bow and quiver with three-bolted thunders stor'd.'—

*Country.* That is the gospel assisted by the divine spirit, in the full force of the three highest in heaven, to enlighten, correct, and to terrify.—

*Court.* 'From about him fierce effusion roll'd of smoke, of bickering flames and sparkles dire.'—

*Country.* That is the vehemence of his spirit working in the preachers, against those whose minds are in darkness by the smoke of the fire of their passions; the sparkles are quotations taken from the great light by the clergy.—

*Court.* 'Attended with ten thousand thousand saints.'

*Country.*

*Country.* These are good men that do assist in this great war in the mind of man.

*Court.* ‘ He on the wings of cherub rode sublime, on the crystalline sky in sapphire thron’d; when the great ensign of Messiah blaz’d aloft, by angels born, his sign in heaven.’—

*Country.* The sign or cross that appeared in the sky to Constantine the Great, was to vanquish the Romans, and to fulfil the prophecy of Daniel. The hieroglyphic image, the head of gold, the legs of iron and clay, was the Roman strength joined with the whole earth. A stone came out of a rock without hands, and brake all these things to powder; the Romans being thus conquer’d, the stone then grew and filled the world. Jupiter appeared in a dream to Cicero, and stretching forth his right hand, pointing to a youth, said, ‘ O ye Romans, this young man, when he shall be lord of Rome, he shall put an end to all your cruel wars.’ Cicero thought this youth was Augustus Cæsar, but the Roman war was not put an end to by an emperor but by a lord.—His sign in heaven that Milton speaks of here, is the bloody cross that is to appear in the sky before the coming of the Messiah to judgment, ‘ when all the world shall veil because of him.’—A sword of fire hung over Jerusalem three years before the destruction came.—

*Court.* ‘ When the great Son of God to all his host on either hand thus spake, “ Stand still in bright array, ye saints, here stand, ye angels  
C 2 “ arm’d

‘ arm’d, this day from battle rest ;’ so spake the  
 ‘ Son, and into terrour chang’d his countenance  
 ‘ too severe to be beheld, and full of wrath bent  
 ‘ on his enemies, at once the four spread out their  
 ‘ starry wings with dreadful shade contiguous,  
 ‘ and the orbs of his fierce chariot roll’d as with  
 ‘ the sound of a torrent flood, or of a numerous  
 ‘ host, he on his impious foes right onward drove,  
 ‘ gloomy as night, under the burning wheels the  
 ‘ steadfast empyrean shook throughout, and all  
 ‘ but the throne of God, full soon among them  
 ‘ he arrived, in his right hand grasping ten thou-  
 ‘ sand thunders, which he sent before him, such  
 ‘ as in their souls infix’d plagues.’

*Country.* ‘ Stand still, ye saints, in bright ar-  
 ‘ ray—ye angels all this day from battle rest.’—  
 The life of man is compar’d to a day of twelve  
 hours, and every hour is about the time of ap-  
 prenticeship, and many labourers were invited  
 to work in the vineyard at the eleventh hour ;  
 but now the end of the twelfth hour being near  
 at hand, men had no time to work worthy to  
 receive any reward, for the hour of his wrath  
 was come, so that the protection of angels and  
 the preaching of saints was then all in vain.—  
 The thunders that he sent before such as in their  
 souls infix’d plagues—those are the many thou-  
 sand miseries that are to afflict the world before  
 the coming of the Messiah to judgment: for it  
 is said, “ In those days men shall seek for death,  
 “ and death shall flee from them.”—‘ The four  
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‘ spread out their starry wings with dreadful  
 ‘ shade contiguous—that is, the writings of the  
 Evangelists are to be spread forth in the sky, out  
 of which mankind are to be judg’d, and that  
 fight will be contiguous and terrifying to man;  
 for it is said, “ The book was opened.”—‘ The  
 ‘ rolling of the wheels was as the sound of tor-  
 ‘ rent floods or of a numerous host.’— It is said,  
 “ Upon the day of wrath the heavens shall pass  
 “ away with a great noise,”

When upon the high crystalline sky the pro-  
 phets, saints and angels, in celestial shine came  
 blazing forth, brim-full of joy, the mouth, the  
 eye, the ear, and every faculty fed with  
 amazing delights, and was as if it were per-  
 spiring forth, thro’ every pore, in extatic perspi-  
 ration, their seraphic raptures raying themselves  
 thro’ their radiant robes superlatively bright, the  
 glittering glory of the Messiah dazzled the bloody  
 moon, the sun was like the *Æthiopian’s* face,  
 thick darkness overwhelm’d the world, ten thou-  
 sand lightnings flashing thro’ the gloom, the sea  
 seem’d all one fire, fire flew along the sands of the  
 shore, the air was all in a flame, the firmament  
 was shaken, and the stars fell down from heaven,  
 in the wild uproar of the elements fierce wrath  
 impendent rag’d, the loud artillery descended  
 from the highest, and frighten’d thunder from his  
 fury flew, the monstrous mountains leapt away  
 when the ponderous globe was reeling to and  
 fro, upon its axis roll’d swift round, that every  
 eye

eye might see his face upon the throne; but when the living shout of the bright archangel and the trump of God burst forth, in loudness far exceeding twice ten thousand thunders, it made the earth to quake, and crack, and open the doors for the dead, from every wind that is under heaven all the separate souls came flying forth, and into their bodies swift descending, then up rais'd them all alive, when miserable death and sin stood trembling by, was ridicul'd by all that rose, till time, and sin, and death himself expir'd.

*Court.* ' O'er shields and helms, and helmed  
' heads he rode of thrones and mighty seraphim  
' prostrate, that wish'd the mountains now might  
' be again thrown on them, as a shelter from  
' his ire.'

*Country.* That alludes to the scripture thus,  
" And the kings of the earth, and the great men,  
" and rich men, and the chief captains, and the  
" mighty men, and every bond-man, and every  
" free-man, hid themselves in the dens and in  
" the rocks of the mountains, and said, Fall on  
" us and hide us from the face of him that sitteth  
" on the throne." ' So spake the Son, and  
" into terrour chang'd his countenance too severe  
" to be beheld, and full of wrath bent on his  
" enemies.'

*Court.* ' Nor less on either side tempestuous  
' fell his arrows from the fourfold visag'd four  
' distinct with eyes, and from the living wheels  
' distinct

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‘ distinct alike with multitudes of eyes; one spirit  
 ‘ in them rul’d, and every eye glar’d lightning,  
 ‘ and shot forth pernicious fire among the ac-  
 ‘ curst, that withered all their strength.’

*Country.* The arrows that fell from the four-  
 fold visag’d four,—those proceed from the writ-  
 ings of the four Evangelists, that are all spread  
 forth in the sky, and every man knowing what  
 is right and wrong, by comparing their works  
 with the word, and those reflexions are the ar-  
 rows shot in the soul.—‘ The eyes that glar’d  
 ‘ lightning, and shot forth pernicious fire,’—that  
 lightning proceeds from the prophecies: light-  
 ning threatens with thunder, and where it did  
 not illuminate and convince, then that light  
 turn’d to pernicious fire among the accurst.—

Then melting-hearted mercy, that friend to  
 man, up rose, repeating the complaints of man in  
 moving tone pathetic, applying to justice thus,  
 ‘ O miserable mankind, to what fall degraded!  
 ‘ to what wretched state reserv’d! better end  
 ‘ here unborn. Why is life given to be thus  
 ‘ wrested from us? rather, why obtruded on us  
 ‘ thus? who, if we knew what we receive, would  
 ‘ either not accept life offer’d, or soon beg to  
 ‘ lay it down, glad to be so dismiss’d in peace.’

*Taken from Esdras to the angel thus,* “ It had  
 “ been better not to have given the earth unto  
 “ Adam, or else when it was given to have re-  
 “ strained him from sinning; for what profit is  
 “ it for man now in this present time to live in  
 “ heavi-



“ heaviness, and after death to look for punishment.”

When justice and mercy had determined the great material, then humanity open'd his bosom to all the clamour of the day, and those that had relieved the judge in every point, were fire-proof, they were by mercy wing'd and flew up high to heaven.—The most avaricious man then shew'd himself to be most generous; for he had provided nothing for himself, but all his wealth he left behind him to feed the pleasures of other men.

*Court.* Now you have answer'd all my questions; and I think your explanation of Milton has not in it merit enough to put envy in a passion to criticise.

The End of the Second Act.





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